

THE
Parish-Clerk's Guide :
OR, THE
Singing Psalms
Used in the
PARISH-CHURCHES
Suited to the
Feasts and Fasts
OF THE
CHURCH of ENGLAND,
And most other
SPECIAL OCCASIONS.

Sing ye Praises with Understanding.
Psal. XLVII. 7.

By B. P. Parish-Clerk.

L O N D O N,
Re-printed by JOHN MARCH, for the
Company of Parish-Clerks, 1731.

John Will.
His Book
June 16th 1834

44
11. 66 7





To my Brethren

The Parish-Clerks, &c

Grace be multiplied, *Amen.*

S I R S,

MY Design in publishing this little Book, entitl'd; *The Parish-Clerk's Guide*, was to correct some Mistakes and Omissions in a former Book; and (if it might be) to render this somewhat more useful, especially to the poorer sort of Country-Clerks, for whose Sakes chiefly I was perswaded to put forth this little and cheaper Book, because their In-come is so very small, generally speaking, that they are forc'd to employ their Time for Bread, rather than to have leisure to qualify themselves for the Business of a *Parish-Clerk*: Which Office, when by a great deal of difficulty perhaps it is obtain'd, scarce sets them one Remove from a poor *Mendicant*. Yet I hope it will not be unacceptable to you, *Brethren*, nor altogether beside my purpose, to let you know, that how mean

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To the Parish-Clerks.

*Antiquity
of Parish-
Clerks.*

*Their Hall
of old time
in Bishopsgate-street.*

and despicable soever you may be, either in your own Eyes, or in the Esteem of others, your Office is yet truly Valuable, and of such Account with Persons of the highest Rank and Quality, that the *Parish-Clerks* within the *Bills of Mortality* in and about *London* have had the Honour of being a *Guild* or *Fraternity*, and have continu'd so for these Four Hundred Years and upwards, being first Incorporated by King *H E N R Y* the Third ; known then by the *Brotherhood of S. Nicolas*, whose Hall was near *Little S. Helens* in *Bishopsgate-street*, within the Gate, at the then Sign of the *Angel*, where the *Parish-Clerks* had Seven Alms Houses for poor Clerks Widows, &c. *Stow's Survey*, pag. 132. Unto which *Fraternity* Men and Women of the first Quality, Ecclesiasticks and others, have joyn'd themselves, under the Friendly Appellation of *Brothers and Sisters* ; who, as they were great Lovers and Promoters of *Church-Musick* in general, so their Beneficence to the *Parish-Clerks* in particular is abundantly evident by some ancient *Manuscripts* at our Common-Hall in *Great Woodstreet*, *London*, where the Footsteps of their great Bounty appears towards the then *Parish-Clerks*, by the large Gifts and Revenues given for the Maintenance and the Encouragement of such who should devote them-

themselves to the Study and Practice of this Noble and Divine Science, and in which the *Parish-Clerks* did then exceed, Singing being their peculiar Province.

But alas ! since *Faction* prevail'd in the Church, and Troubles in the State, Church-Musick hath laboured under inevitable Prejudices, more especially by the rash and heady Zeal of some misguided and peevish Sectaries, decrying it as *Popish* and *Antickristian*, and have thereby in great measure alienated the Minds of the ignorant People from the *Cathedral Service* of the Church, altho' perform'd by Men of the greatest Skill and Judgment in Song, under whom was wont to be train'd up abundance of Youth in the respective *Cathedrals*, that did stock the whole Kingdom at all times with qualified and able *Songsters* ; out of whom *Ministers* might chuse *Parish Clerks*, to the Honour of Almighty God, and Reputation of the Church in general. Whereas now there is such a paucity of Persons educated or taught to Sing, that the most Common Tunes in use amongst us neither are, nor can be but seldom, Sung in our *Parish-Churches*, with *due Measures* of Time or otherwise ; which hath caus'd this Part of God's *Worship* to be even nauseated and redicul'd to the great Dishonour of God, and Scandal of Religion.

The Faction do not love Church-Musick.

However

To the Parish-Clerks:

Clerks
 Charter re-
 new'd by
 K Cha. I.

However, I would have the ignorant and deluded World know, That Church-Musick is of Divine Original, and truly Primitive and Christian in its Institution, Pious in its Use, and most Heavenly in its End, and consequently, most commendable and praise-worthy: For which Cause, doubtless, that great Example and Pattern of true Piety King *CHARLES* the First, of ever blessed Memory, of His meer Royal Bounty, renew'd the *Parish-Clerks* Charter, and confer'd upon them very ample Privileges and Immunities, and Incorporated them by the Name of *Master, Wardens and Fellowship of Parish-Church Clerks of the City and Suburbs of London, and the Liberties thereof, the City of Westminster, the Borough of Southwark, and the Fifteen Out-Parishes, adjacent*: By which Charter the *Parish-Clerks* enjoy certain Privileges peculiar to them as such; among which, this is not the least, viz. *That in respect of their great and continual Attendance and Charge which they do undergo, they the said Master, Wardens, and Brethren shall be free from all Offices, unless they desire or yield themselves thereunto.* Which Privilege is likewise confirm'd to them by an Order of the Lord Mayor and Court of Aldermen, in the Mayoralty of Sir *Robert Vyner*, Knight, in the Seventh Year of

Clerks ex-
 empt from
 Offices.

of the Reign of King CHARLES the Second, in these Words, viz. *All Parish-Clerks to be exempt from all Offices, as by their Charter, and by an Order under the Seal of the Mayoralty of the City of London, &c.* But if any Parish-Clerk within the Bills of Mortality shall happen to live in any other Parish than that of which he is Clerk (as sometimes it hath hapned) he may not expect the Privilege beforemention'd, but must take his Lot, and bear Offices too, as his Co-Parishioners may think fit to put upon him. Let this be for a Caution to all *Parish-Clerks* who reside out of the *Parishes* where they are oblig'd to serve as such.

Again, the *Parish-Clerks* are privileg'd ^{Clerks al-} to have a *Printing-Press* in their Common ^{lowed a} Hall, for the Printing of their *Weekly* and ^{Printing-} *General Bills of Mortality*; and a *Printer* ^{Press.} for that purpose is appointed them by his Grace the Lord Archbishop of *Canterbury* for the time being, as in and by their Charter doth more fully appear; by which Charter also they are enjoyn'd to ^{Weekly Re-} make Report of all the *Christnings* and ^{ports to be} *Burials*, &c. which do happen in their ^{made.} several respective *Parishes*, on every *Tuesday* Weekly, by Six a Clock in the Afternoon at the farthest (but according to the By-Laws, by Two) that the King's Majesty may have a true Account thereof upon the *Wednesday* following, for whom

whom a Book is drawn up by the Clerk of the Company, and sent to His Majesty by the particular Care of the Right Honourable the Lord Mayor for the time being ; and also another Book is prepar'd for his Lordship's own Use.

The Company have Power to give an Oath to their Members

The Company of *Parish-Clerks* also have *By-Laws*, as before was hinted, and *Ordinances* subsequent to their Charter, by which they govern themselves and their Members within the *Bills of Mortality* ; and for that purpose they are by their said *Charter* impower'd to administer an *Oath* to the Members of their Corporation, upon their first Admission, *To be observant of, and obedient unto all such wholesom Rules and Orders made or to be made, which may conduce to the common Profit and Benefit of the said Company or Fellowship.*

But before the *Oath* be administred to one newly chosen a *Parish-Clerk*, he must procure a *Licence* under the Seal of the Office of the Lord Bishop of *London*, &c. upon the producing of which, the next Court-day he may be sworn and receiv'd as a *Brother* of the Society of *Parish-Clerks*, with Demonstrations of Friendship usual as in other Companies. Notwithstanding, if the Person to be admitted hath not yet obtain'd his *Licence*, as aforesaid, he may not be refus'd his Admittance

mittance, provided he doth produce a Certificate under the Hand of the Minister, or the Church-Wardens, or both, of such his Election into the Place of *Parish-Clerk*; which as it gives a sufficient Warrant to the Company for his Admission, so it gives the Person a just Title to all the Duties and Perquisites of or belonging to the *Parish-Clerk*, especially if the Company, upon Proof of his Abilities to Sing, or otherwise, are fully satisfied in the Person they admit; for which they have a Power likewise granted to them by their Charter.

I mention'd *Church-Wardens*, with respect to those Parishes which are Impro-^{*Who chuse the Parish-Clerk.*}priate, because sometimes the *Church-Wardens* and *Parishioners*, as *Parson* and *Proprietors*, by antient Custom chuse their *Clerk*. Be it as it will, it is certain the *Clerk* thus elected and admitted, stands intituled to all the usual and accustomable Duties and Perquisites belonging to that Parish or Place of which he is chosen *Clerk*; and being sworn a Member of the Society, is under a most Sacred Tie and Obligation to do all he can to promote by all lawful Ways the common Profit and Weal of the Company of which he is now a Member. And that he may not be wanting either to himself or his Brethren in what con-

*Rules
Printed
and given
to all the
Members.*

cerns his Duty, a Printed Paper (immediately upon his being sworn) is put into his Hands, containing the *Orders and Rules* necessary to be known by every respective Member, *viz.* the same that are contain'd in a Frame appointed to be hung up in the Common-Hall, where all that are therein concern'd may take notice of them; which are these that follow.

ORDERS and RULES *to be observ'd and kept by all and every the Parish-Clerks of the Parish-Churches of the City and Suburbs of London and the Liberties thereof, the City of Westminster, the Borough of Southwark, and the Fifteen Out-Parishes adjacent, viz.*

I. *That all and every the Parish-Clerks of the several and respective Parishes within the Weekly Bills of Mortality, shall henceforth make their Weekly Reports of Christnings and Burials in Manner and Form as is express'd in Blanks provided by the Company of Parish Clerks, and to be deliver'd out and sold from time to time by their Common Beadle to the respective Parish-Clerks, at One Penny a Sheet, in order to prevent those irregular Reports, and the many frequent Mistakes in the Weekly Bills occasion'd*

tion'd thereby, to the great Damage and Disrepute of the said Company.

II. And shall Weekly bring or send their Reports to the Common Hall of the Company of Parish-Clerks, in Great Woodstreet, London, on every Tuesday Weekly, before Two of the Clock in the Afternoon of the same Day, and put them into the Box provided there for the same purpose; that so the King's Majesties Book, and the Lord Mayor's Book, &c. may be sent away in time convenient, which oftentimes hath been retarded, to the great Prejudice of the said Company.

III. And shall take a particular Care to insert in their respective Reports the Christian and Sirnames of all such Freemen and Freemens Widows as from time to time shall happen to die in their respective Parishes, and of what Company every such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Person died, that so a due Return into the Orphans Court may be made of such Persons dying, as may happen to leave Orphans, &c.

IV. And shall place the several Diseases, in their respective Reports Alphabetically, in Form and Manner as may be seen in the Weekly Bills of Mortality.

V. And where any Casualty shall happen in any of the respective Parishes, that they return the same in Words exactly as it shall happen to be set down in the Coroner's Warrant.

To the Parish-Clerks.

VI. *And where any Person shall happen to be Clerk of more Parishes than One, every such Clerk shall make a distinct Report of every or either of the said Parishes of which he is a Clerk, in several Papers.*

VII. *That no Parish-Clerk do presume to receive or suffer any Corps to be buried in the Parish of which he is Clerk, unless a Certificate be first obtain'd under the Hand of the Parish Clerk where the Party died, testifying that the Corps hath been view'd or search'd, pursuant to several Orders of the Lord Mayor and Court of Aldermen, from time to time, enjoining the same.*

VIII. *That in such Certificate of the Burial of any Corps, he shall therein certify not only the Disease of which the Person died, but also the Christian and Surname, and the Company of which such Person was Free, with the Addition of the Street, Lane, Alley, Court, &c. where such Freeman or Freeman's Widow died, for the same Reason as in the third Article abovementioned.*

IX. *That no Parish-Clerk shall by himself, his Deputy, Servants, or others, deliver or disperse any Weekly or General Bills of Mortality to the Inhabitants of any other Parish of which he is not Clerk; neither shall he deliver any to the Inhabitants of the Parish of which he is Clerk, until the Thursday Morning of each respective Week.*

X. Lastly,

X. Lastly, That no Parish-Clerk shall cause to be sold by himself, Deputy, Servants, or others, directly or indirectly, any of the Weekly or General Bills of Mortality, to any Bookseller, Mercury, Hawker, or other Person whatsoever, who shall again offer the same to Sale, unless it shall be by the Knowledge and Consent of the Master and Wardens of the Company for the time being, and for the Common Profit and Benefit of the Company of Parish-Clerks.

So much for the Privileges of the Parish-Church-Clerks in general.

Now, Brethren, raise your Thoughts a little higher, and contemplate the internal Advantages, as well as the external Privileges of the Employment God by his Providence hath call'd you unto, even into his own immediate Worship and Service, into which you are now initiated in a more peculiar manner than you were before; your constant Business and Employment being now to attend upon, and to bear your Part *ex Officio* in the Administration of the Holy Sacraments both publickly and privately, and in all other Divine Offices of the Church, both of Prayer and Praise; by responding the *Psalms* and *Versicles*, by *Genuflexions* or kneeling at the *Prayers*, standing up at the

*The Clerks
Duty at
Church*

the *Creed* and the *Holy Gospel*, by a reverent Bowing at the Venerable Name of *JESUS*, and by an audible pronouncing of *Amen*, at the concluding of all the solemn *Collects* and *Prayers* throughout all the respective Parts of *Divine Worship*, as is directed in the *Rubrick*, but in a particular manner in the Eighteenth *Canon* of the Church, and also in the Fifty second *Injunction* of Queen *Elizabeth*, grounded upon the Ninety fifth *Psalme*, where you will find the *Bodily Reverence* here mention'd both commanded and enjoyn'd, as the inevitable and indispensable Duty, not only of the *Clerks* as such; but also of every one that would be accounted a true and genuine Member of the Church of *England*.

*The Benefit
of a Pa-
rish-Clerk
to the Peo-
ple.*

Moreover, *Brethren*, this must be accounted a very great Honour, your being thus employ'd in the Worship of Almighty God, that you are as it were Leaders of the Congregation, by your reverent and devout Carriage in God's Worship and Service, express'd by the foremention'd Gestures of your Body, and by lifting up your Eyes and Hands, as well as by the inward Intentions of your Minds and Souls, that so by your devout and pious Examples the Ignorant and Unwary may be excited to imitate you in the Worship of God: For the
Parish-

Parish-Clerk by such reverend Deportment doth silently teach and instruct the Congregation, as by an *Innuendo*, how to carry themselves throughout the whole Service, to the Honour of God, and the good Example of all then present. Indeed, the whole Business of the *Clerk* is to attend the Worship of God, the Things of God, and the House of God, where *to attend or abide one Day, is better than a thousand elsewhere*, as the *Psalmist* says, *Pf. lxxxiv.* O, what great Privileges do we *Parish-Clerks* enjoy! who have the freedom, at all convenient Hours at least, *to visit God's Temple, to tread his Courts, to see the fair Beauty of the Lord, and to sing his Praise?* For which purpose read the *Eighty fourth Psalm* throughout. It is so great a Blessing this, that holy *David* impatiently long'd to enjoy the same, and seems to envy the little Sparrows that approach'd the Altar of God, and there chanted forth their Maker's Praises, whilst he wanted those blessed Opportunities of coming into God's House, and of approaching the holy Altar, to offer there the Sacrifices of Praise and Thanksgiving, as he was wont.

Certainly, *Brethren*, no Men living have more fair Opportunities of being happy and good Men, than we, (if we are not wanting to our selves) who are
The Godly
Advantages of the
Parish-
Clerk.
 always

always conversant in Holy Places, in Holy Things; such as are the Holy Sacraments of *Baptism* and the *Lord's Supper*; yea, and in the most serious Things too, such as the *Visitation of the Sick*, where we do often attend, and at the *Burial of the Dead*, in which, if at any time People are serious, it is at such times: I say, these are Opportunities we Clerks have of *bettering our Hearts*, as *Solomon* speaks, by our frequent going to the *House of Mourning*, as well as to the *House of Prayer*, where we converse with God in the Presence of Holy Angels; which we of all Men ought most thankfully to own, and to make some Returns to the God of Heaven for such Enjoyments.

The Temporal Profits of the Parish-Clerk.

Nay, this is not only our Honour, thus to attend in sacred Things; but also our Interest, both with relation to this and the other World: For we *Parish-Clerks* in a true literal Sense *do not serve God for nought*, as the Devil said in the Case of *Job*; no, we do Heavenly Work, and for so doing receive a Temporal Reward of Salary and Perquisites; we serve our selves by serving of God; we live by our Attendance on the Altar, &c. which ought to be a Motive to our Devotions, *Brethren*: But let us beware it be not our End for which we serve God. O! that we might act from more generous Principles

ciples than those of wordly Interest and Advantages, and that we may raise our Thoughts unto high Degrees of Gratitude to Almighty God, who hath called us by his good Providence out of the Noise and Hurry of Secular Employments, to this glorious Liberty of God's own Children, even to the Fruition of God in his own Worship and Service, in his own House and Temple, *where every one speaks of his Glory.*

Our Business, Brethren, is always to be *The Clerk* waiting at or near the *Pool of Bethesda*, and *always* to watch the coming of *the Angel* to move *conversant* those *Waters*; we, truly speaking, *abide in* *Holy Things.* *the House of God* almost all our Days; we are they who often visit his Temple, and see the fair Beauty of God; we have daily Opportunities of drinking of those Rivers of Pleasure that flow from his Right Hand: Our Employment, I say, is Heavenly; we are mostly conversant about Holy Things, in Holy Offices of the Church, with Holy Men, in Holy Books, about Holy Vestments, in Holy Places, on Holy Days; in a word, in a Holy Worship of the most Holy God, offer'd up in the Name of the Holy JESUS, through the Holy Spirit, by the Holy Catholick Church, *per secula seculorum, Amen.*

Dear Brethren, we Parish Clerks have the Opportunity of having the Word of
C God

To the Parish-Clerks

Purity
that is re-
quisite in
the Clerk.

God dwell in us plenteously ; for we occasionally turn over the *Sacred Pages*, in all the *Service* of the *Church* ; we have it frequently in our Hands, mentioning it often in our Mouths, and Preached in our Ears both from the Desk and Pulpit, I say, We of all Men, tho' otherwise poor and despicable, have a fair Opportunity of being Holy and Religious. O ! may we, with *David*, wash our Hands in Innocency, and so encompass God's Holy Altar where we frequently attend : For Holiness becomes thy House, O Lord, for ever ; and Holy and Reverend is thy Name, which we often invoke, and all the *Divine Attributes* we often implore, in all the *Offices* of the *Church*. O ! may we never take that Ineffable Name of GOD in vain, lest we incur a Curse instead of a Blessing. It is to be wish'd, with that good Man, speaking to *Israel* of old, that all the Lord's People, and in particular the *Parish Clerks*, were Holy, at least in all manner of Conversation, because they are so mightily concern'd in Holy Things ; but really we have some Grounds to fear, that the Commonness of our Attendance in those solemn and serious Duties and Offices of the *Church*, should take off the Taste and Relish of those Enjoyments which in themselves are so transcendently sweet and ravishing. You know it was the Case

Cafe of the *Israelites* of old, they loath'd the *Manna*, having it so common, that it became their daily Food for Forty Years together. O! may we ever prize and value those sacred and repeated Opportunities of *Prayer* and *Praise*, tho' oblig'd thereto by *Office*.

It were to be wish'd, that our *Ministers* ^{*Ministers*} and *Parishes* would be very careful in ⁱⁿ *Parishes* their Choice of *Parish-Clerks*, and that they would have a greater respect to the ^{ought to be} *Good Conversation* of the Person who is ^{careful in} *thus to attend in the Sacred Offices*, that ^{their Choice} *Clerks*. People may have no Cause to neglect or condemn the *Worship of God* upon this Account, which sometimes has hapned, to the great Scandal of *Good Men*, and consequently the Dishonour of *God* and his *Church*. My Meaning is this: The *Parish-Clerk* is oftentimes chosen rather for his *Poverty*, to prevent a Charge to the *Parish*, than either for his *Virtue* or *Skill*; or else for some other By-end or Purpose, more than for the immediate Honour and Service of *Almighty God* and his *Church*: And hence it is, that sometimes we see Persons debauch'd, &c. are introduced into the Place, in hopes, as is pretended, that they may become *Good Men*; which is meant well: But I question whether any rational Man would take those Measures in the Choice of his

own Domesticks; nay, I have known the Insolencies of the Man whom the *Minister* had in his Thoughts (for Reasons best known to himself) to be such, that he extorted a Bond from the intended *Clerk* to surrender the Place upon Demand, before he would give him a *Certificate* to take out a *Licence*: Which thing hath occasion'd no small matter of Disgust to the *Parishioners* concern'd, and also of casting Contempt and Scorn on the *Worship of God*, by People of different *Persuasions* from that which is establish'd by *Law*.

The Canon
for the
Choice of
Clerks.

Our Holy Mother the *Church* therefore has excellently well provided for the Choice of a *Parish-Clerk*, in her Ninety first *Canon*, in these Words, viz. No *Parish-Clerk*, upon any *Vacation*, shall be chosen in the *City of London*, or elsewhere within the *Province of Canterbury*, but by the *Parson* or *Vicar*; and where there is no *Parson* or *Vicar*, by the *Minister of the Place for the time being*: Which Choice shall be signified by the said *Minister*, *Vicar*, or *Parson*, to the *Parishioners*, the next *Sunday following*, in the *Time of Divine Service*; and the said *Clerk* shall be of *Twenty Years of Age* at the least, and known to the said *Parson*, *Vicar*, or *Minister* to be of honest *Conversation*, and sufficient for his *Reading*, *Writing*, and also his competent *Skill in Singing*.

Singing (if it may be;) and the said Clerks so chosen shall have and receive their ancient Wages, without Fraud or Diminution, either at the Hands of the Church-Wardens, at such Times as hath been accustom'd, or by their own Collection, according to the most ancient Custom of every Parish.

Praised be the Wisdom of our Holy Mother the Church, who hath taken so much Care, both for the Choice of Good Men to attend in her Sacred Offices, and also for the comfortable Maintenance of her most inferior Officer; as, that he be no Novice, or Debauchee, but that he be in some competent measure qualified for the doing his Duty, by Reading, Writing, and (if it may be) of Singing at least the Psalms appointed and allow'd to be Sung in the Churches, &c. with some competent Measure of Skill and Judgment in the known and common Tunes therein set down, and us'd and practis'd in all our Parish-Churches; which Skill and Judgment ought to appear also in selecting and chusing out Proper Psalms suitable to the Times and Occasions, as may best comport with the Service for the Day, &c. that there may be a Sort of Harmony or Agreement betwixt what has been read in the Epistle or Gospel for the Day, and the Psalms intended to be Sung; that with one Heart and one Mouth we may glorifie

The Church glorifie God. And in this, as in all other
to be imita- Matters relating to the *Worship of God*,
ted in selec- we cannot write after a better Copy
ting Proper than what our Holy Mother the *Church*
Psalms, &c. hath laid down before us for our Imita-
tion, by introducing the *Morning* and
Evening Prayer with certain *Select* and
Suitable Parts and *Portions* of *Holy Writ*,
to bespeak the good Ends and Purposes of
our Assembling and Meeting together ;
And also upon her *Solemn Days* of *Feasts*
and *Fasts* she hath constantly allotted cer-
tain *Select* and *Choice Parts* of the *Psalms*,
or other *Portions* of the *Holy Scripture*,
composing a *Canticle* suitable to the *Time*
or *Occasion*, and then to be read. By
whose Example *Parish-Clerks* are justified
also, who prudently distinguish *Times*
and *Things*, also select *Suitable Parts* of
the *Psalms*, which shall be proper and
pertinent to *Subjects* and *Occasions*, and
skip over such Parts as are less proper and
pertinent at that Time, so connecting
them, that they may seem to be One
continu'd *Psalms* ; in doing which, the
Clerk shews no little *Skill* or *Judgment*, as
well as a Sense of what God hath done,
or is doing, by his *Providence* abroad in the
World. *Psal.* xlvii. 7. *Sing ye Praises with*
Understanding ; and in 1 *Cor.* xiv. 15. *Sing*
with Understanding and grace in your Hearts
to the Lord, both as to *Matter* and *Time* :

Let

Let the *Psalm* agree to the *Time* and *Occasion*; Sing cheerful sprightly *Psalms* and *Tunes* on *Solemn Feast-Days*, and more grave, as suitable to those of *Fasting-days*.

If it shall be objected, (as sometimes it hath been) *That this picking out of Verses, and composing as it were a Canticle for special Occasions, is a Presbyterian Practice*: Picking out Proper Parts of a Psalm for Times, &c.

I answer, it hath been sufficiently demonstrated, that it is truly *Episcopal* and *Orthodox*, it having been the undoubted and constant Practice of the *Church*, as doth appear both in the *Liturgie*, and upon all *Solemn Days* of her *Feasts* and *Fasts*; and for People to quarrel with the *Clerk* for so doing, seems to me to reflect on our Mother the *Church*, who in her own Practice directs us, and as it were points out the Way we should walk in, by making choice of a *Psalm* suitable, yea, and that *Part* of the *Psalm* as is most *apposite* to the Purpose; which is, as *Solomon* saith, *like Apples of Gold in Pictures of Silver*. What

are all the *Divine Anthems* used in the *Church*, but the like *Collections* from the *Sacred Scriptures*, so put together as may be most expressive of the lively Sense the *Church* hath of God's Mercy and Goodness toward his People in all Estates and Conditions? As may be seen in one Volume collected by the great Care and Pains of Mr. *James Clifford*, one of the

Anthems of the Church are choice Parts of Scripture.

Minor

Minor Canons of S. Paul's, London. Therefore you see the *Parish-Clerks* in this Particular write after a good Copy, having the *Mother-Church* and the most accomplish'd *Masters*, even the *Sons of Asaph*, for their Example ; in singling out not only *suitable Psalms*, but *Parts* of those very *Psalms*, to suit *Times* and *Occasions*, as seems to them most *proper* and *pertinent*, omitting a *Verse* now and then less proper, and making the same give Way to the *Subject* intended, and yet scarcely discernable by any the most curious ; but, I'm sure, acceptable enough to the Generality, in my own Observation ; for Words agreeable to *Subjects* and *special Occasions* do mightily excite and quicken *Devotions*, I mean, when the *Psalms* corresponds with the *Day*, *Sermon*, *Epistle*, or *Gospel* ; a Thing doubtless as commendable in it self, as a *proper* and *pertinent Subject* is from the *Pulpit* : Otherwise, if the *Clerk* be disingenuous in taking no notice of *Times* or *Subjects*, &c. his setting the *Psalms* signifies little more than a certain Pausing Time for the *Minister's* Refreshment, that he may recover his Breath after the Fatigue of Reading long *Lessons* ; or at most, like the *Flourish* or *Voluntary* of the *Organ*, to entertain the Ears of the *Congregation*, whilst the *Minister* turns to the *Lessons* for the *Day*, &c.

But

*Psalms
should be
suited to
the Epistle
and Gospel
of the Day,
&c.*

But now the *Psalms* being fitted and *Singing* tim'd as they ought, and well Sung, *doth quick-* raise the *Spirits*, almost wearied with the *en the Peo-* Length of the *Services*, quicken *Devotion* *migh-* *tions*, and do dispose the *Congregation* to *tily*. other succeeding Parts of the Service, in which they also are to bear their Part. In a Word, Singing of *Psalms* and *Hymns*, &c. is in its own Nature a very material Part of that *Divine Worship* we render to *Almighty God* in the *Church Militant*, and shall be the Business of glorifi'd Saints and Angels in the *Church Triumphant* to all Eternity. What are all our *Hymns of Praise* and *Thanksgivings* on Earth in the *Church Militant*, but the *Echo* of *Gloria in Excelsis*, and the *Holy, Holy, Holy Lord God of Sabaoth*, chanted forth from the highest Heavens by *Angels and Archangels*, and all the glorious Company of Heaven, the *Patriarchs, Prophets, Apostles, Martyrs, and Confessors*, which compose the *Church Triumphant*? And for this purpose observe, that most of the *Offices* in the *Liturgie* are to be Said or Sung, as may be seen in the *Rubrick*: The *Venite exultemus*, appointed to be read always at *Morning Prayer*, excites us in these Words, O come, let us sing unto the Lord, &c. as being an *essential Part of the Worship and Service of Almighty God*; and, Let us come *Singing an essential Part of God's Wor-* before his Presence with *Thanksgiving*, and *ship*.

D

shew

shew our selves glad in him with Psalms, Ps. xcv. 1, 2. Nay, Singing is so essential a Part of Divine Worship, as that it seems to challenge Precedency of other Duties ; O come let us Sing, &c. and then, O come let us worship and fall down, v. 6. and, Psal. xlvii. 1. O clap your Hands all ye People ; O sing unto God with the Voice of Melody ; and v. 6. O sing Praises, sing Praises unto our God, sing Praises, sing Praises unto our King : Psal. lxvi. 1. O be joyful in God all ye Lands, sing Praises unto the Honour of his Name, and make his Praise to be glorious : Psal. lxviii. 4. O sing unto God, and sing Praises unto his Name ; and ver. 32. Sing unto God, O ye Kingdoms of the Earth, O sing Praises to the Lord : Ps. xcii. 1. It is a good Thing to give Thanks unto the Lord, and to sing Praises unto thy Name, O thou most Highest : Psalm l. 23. Whoso offereth me Thanks and Praise, he honoureth me, &c. This may suffice as to Singing being a Part of God's Worship. One Word as to the Instruments with which we are to praise God ; and those are, first, the Heart, Psal. cviii. 1. O God, my Heart is ready, my Heart is ready, I will sing and give Praise with the best Member that I have ; there is the second Instrument, namely, the Tongue.

Church-
Musick
vindicated.

Then for all sorts of external Instruments, see Psal. lxviii. 35. The Singers go before

before, (viz. the Ark when it was placing in the Temple) the Minstrels follow after, in the midst are the Damsels playing with the Timbrels : Psal. lxxxi. 1. Sing we merrily to God our Strength, make a joyful Noise unto the God of Jacob : Take the Psalm, bring hither the Tabret, the merry Harp, with the Lute ; ver. 2, 3. Blow up the Trumpet in the New Moon, even in the Time appointed, and upon our solemn Feast-day : Psal. xcvi. 1. O sing unto the Lord a new Song ; and v. 6. Praise the Lord upon the Harp, sing to the Harp with a Psalm of Thanksgiving ; and v. 7. With Trumpets also and Shawsms, O shew your selves joyful before the Lord our King : and Ps. c. 1. Come before his Presence with a Song : Ps. cviii. 1. Awakethou Lute and Harp, &c. Psalm cxlix. 1. Let the Congregation of Saints Praise him ; ver. 3. Let them praise his Name in the Dances, let them sing Praises to him with Tabret and Harp : Psalm cl. 3. Praise him in the Sound of the Trumpet, praise him upon the Lute and Harp ; ver. 4. Praise him in the || Cymbals and Dances ; ver. 5. Praise him upon the well tun'd Cymbals, praise him upon the loud Cymbals, &c. ver. ult. Let every Thing that hath Breath praise the Lord. Thus you see, that Singing is a very essential Part of God's Worship, and hath ever been the Practice of the Church, as may be shewed from all the Sacred Books

|| Or, Organs, as in the New Translation

of the *Old and New Testament* ; but I have insisted the longer in these *Quotations*, to convince the Ignorant and Prejudic'd Part of the World of the Use and Excellency of *Church-Musick*, both *Vocal* and *Instrumental*, and that it has an innate Power of stirring up and exciting the Mind to great Heights of *Devotion* and *Love* in and to the *Worship* and *Service* of *Almighty God*.

*The Use of
Singing in
the Times
of the Apo-
stles.*

And this I take, saith Dr. Ford, to be the proper Import and Design of those Apostolical Exhortations of St. Paul, in Ephesians v. 19. and Colossians iii. 16. to speak to themselves, and to teach and admonish one another in Psalms, and Hymns, and spiritual Songs, making Melody in their Hearts to the Lord : And St. James, v. 13. wherein he directs those that are merry or cheerfully disposed, to Sing Psalms. And without doubt the Gift of Psalmody, whatever it were, was bestow'd peculiarly on some Persons in those Apostolical Times ; for St. Paul tells us, that among the rest of the Gifts of the Holy Spirit in those Times, this was one, 1 Cor. xiv. 26. And giving Directions for the Use of Psalmody, he appointed it to be manag'd as might best promote the Edification of the Church. And it is hardly to be conceiv'd, how one Man's Singing alone could edifie the Church, unless by exercising the brisk and airy Inclinations of
Men,

Men in a holy and spiritual manner, and thereby rendring them more Spiritual, Heavenly, and Divine.

The Great St. Basil, *Hom. de laudibus* S. Basil's Sense of Church-Musick, &c.
Psalmodum, calls Singing the special Artifice of the Holy Ghost, inspiring Holy Men with Sacred Poetical Raptures, wherein they mix the Delights of Musick with the Precepts of Religion and of Virtue, that they may thereby tempt Men to admit into their Minds and Hearts the otherwise unpleasant Doctrines, which conduce to the Good of their Souls, by the Pleasure they find in those Harmonious Measures, wherein they are convey'd to them. And this, possibly, may be the Reason why our Church in all its Services mixeth Singing, at convenient Periods, with other Offices of the Liturgie, viz. That thereby the Tedioufness of the Sacred Exercises may be alleviated, by the mixing of the Musick, which pleaseth the Ear with that which conduceth to the sanctifying of the Heart.

Now, Dear Brethren, for the Sake of Reading the Psalms
those in the Congregation that are Illiterate, I do advise you to read the Psalm Line by Line, how far fitting to be done.
Line by Line, where there is no Organ, for the most Unlearned are to bear a Part in Singing God's Praises, as well as in that of Prayer; and some of them I have observ'd to have very Tunable Voices, and are considerable Proficients in

in learning Tunes by the Ear, and keeping *Time*, when the *Psalm* is read to them from the *Desk*, who otherwise are but *Cyphers* in this Part of *Divine Worship*: But I speak this by the By. It were to be wish'd, for the sake of *Harmony*, that all People could read the *Psalms* themselves; and I wish also, that all that can, would bring their *Psalm-Books* to *Church*, and deliver the *Clerk* from this Inconvenience of reading the *Psalm* Line by Line, which spoils the *Harmony* by that intervening Practice of Reading from the *Desk* with Singing. However, since by the Ignorance or Remissness of People, it is become inevitably necessary so to do, let us that are *Clerks* so read the *Psalm*, that as much as in us lies we may preserve *Harmony* and *Decency* in this Part of *God's Worship*, and prevent, if possible, the *Scorn* and *Contempt* that may be cast on it by *Atheistical* and *Factionous* People: For which purpose, in Reading the *Psalm*, read it Tunably, i. e. in a Singing Tone, and after the manner of *Chanting*, say,

The Manner
how the
Psalm is to
be read.

- Psal.* 23 *The Lord-is-on — ly-my-sup-port,*
 and-he-that-dotb — me-feed, &c.
- Psal.* 5. *I-lift-my-Heart—to-thee,*
 my God and-Guide — most-just, &c.

allowing the Time of a Crotchet or Pulse-beating

beating to each Syllable in Reading, and that the Break betwixt the falling from one Line to the taking up of the next, may be so quick, as that due *Harmony* may be kept in some measure, notwithstanding the Reading; or at least not so much marred as it happens when the Reader is blundering or unskilful therein.

I have put a *Crotchet-Rest* after the Four first Syllables, to denote a little Pause; which, if carefully observ'd in Reading, the same will appear *Musical*, much after the manner of *Plain-Song* us'd in *Cathedrals*, or the *Chanting* of the *Psalms*. This way of Reading the *Psalm* was constantly practis'd and commendably perform'd by the ingenious Mr. *John Playford*, Clerk to the Honourable Society of the *Temple*, to whose Memory all the *Parish-Clerks* owe perpetual Thanks, for the great Pains he took for their furtherance in the Knowledge of *Psalmody*.

We *Parish-Clerks* have a Custom among us of bespeaking the *Psalm* when we give it out from the *Desk*, in these Words, viz. *Let us Sing to the Praise and Glory of God*, &c. of which I am able to give no Account, nor can I tell when or how this Practice was brought into the *Church* or *Parish-Clerks Desk*; neither can I learn that it is practis'd in any *Reformed Church*, except our own, in which it hath been

been us'd for so many Years without controul. Possibly it might be grounded on the Forty ninth *Injunction* of Queen *Elizabeth*, where it seems more than intimated: However it be, I humbly conceive, the Practice is laudable enough: For, as the *Priest* has his *Oremus*, *Let us pray*; so the *Clerk* has his *Cantemus*, *Let us sing*, &c according to that of *Psal.* xcv. 1, 2. *O come, let us sing unto the Lord, &c.*

An Exhortation to Parish Clerks.

How to enter God's House.

I will conclude with one Word of *Exhortation*; for I would have all my *Brethren* every way accomplish'd and exact in their Department both to God and Man: But because it is most conspicuous in the House of God, therefore at what time you are repairing to the *Church*, put your self into this Frame of Spirit, and say, *Lord, I will go into thy House in the multitude of thy Mercies, and in thy Fear will I worship towards thy Holy Temple*: And when you are just entering the *Church*, think that you are now approaching the immediate Presence of the Great God, and say with a Soul full of awful Reverence, *Surely this is none other than the House of God, and God is in this Place*; Again, *My House shall be called the House of Prayer for all Nations*; therefore I will enter into his Courts with Joy, and into his Gates with Praise; for the Lord is a great God,

God, and a great King above all Gods. And being in the Church, with a like Awe of the Divine Majesty, adore at his Footstool, which is not done to the Altar, as some People fondly imagine; but it is adoring the great God of Heaven and Earth, whom we there come to worship; Psal. xcv. 6. O come, let us worship, and fall down, and kneel before the Lord our Maker; and in the Second Versicle of the Te Deum, All the Earth doth worship Thee, the Father everlasting. And

This *Worship, Adoration, and Bodily Re-* Bodily Re-
verence &
Worship.
verence, is that which God is so jealous of, that it may not be given to any Thing in Heaven, in Earth, or under the Earth, and what in the Second Commandment he forbids us to give unto Images; to fall down before whom, or give Bodily Worship or Adoration to them, is truly call'd Idolatry, which is a giving Divine Worship to any other than the great God, Maker of Heaven and Earth.

Dear Brethren, only take heed, that whilst you adore God with your Bodies, your Souls be not Idolizing, i. e. wandering or roving by Carnal Thoughts after the World, or any thing therein; but when ye go up to the Mountain to offer, and to pray, with Abraham, leave the Asses behind with the Servants, i. e. all Worldly and Secular Thoughts and Businesses, and

E

apply

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How to enter God's House.

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E apply

*Ejaculations
entring
the Desk.*

apply your selves to the *Worship of God*, which you came about: This is indeed to glorifie God in your *Souls and Bodies*, at what time ye go up to the *House of God* to offer and to pray When you enter your *Desk*, kneel down, and with a decent and becoming Reverence, say some such *Ejaculatory Prayer* as this: *Let the Words of my Mouth and the Meditation of my Heart be now and always acceptable in thy Sight, O Lord, my Strength and my Redeemer: Or thus, Grant O Lord, now that I am come into thy House, that I may worship thee in the Beauties of Holiness: Or thus, Lord, I have loved the Habitation of thy House, and the Place where thine Honour dwelleth: Or thus, My Soul hath a desire and longing to enter into the Courts of the Lord; and, Blessed are they that dwell in thy House, they will be always praising thee.*

*The Effect
of good Ex-
amples in
the Clerk*

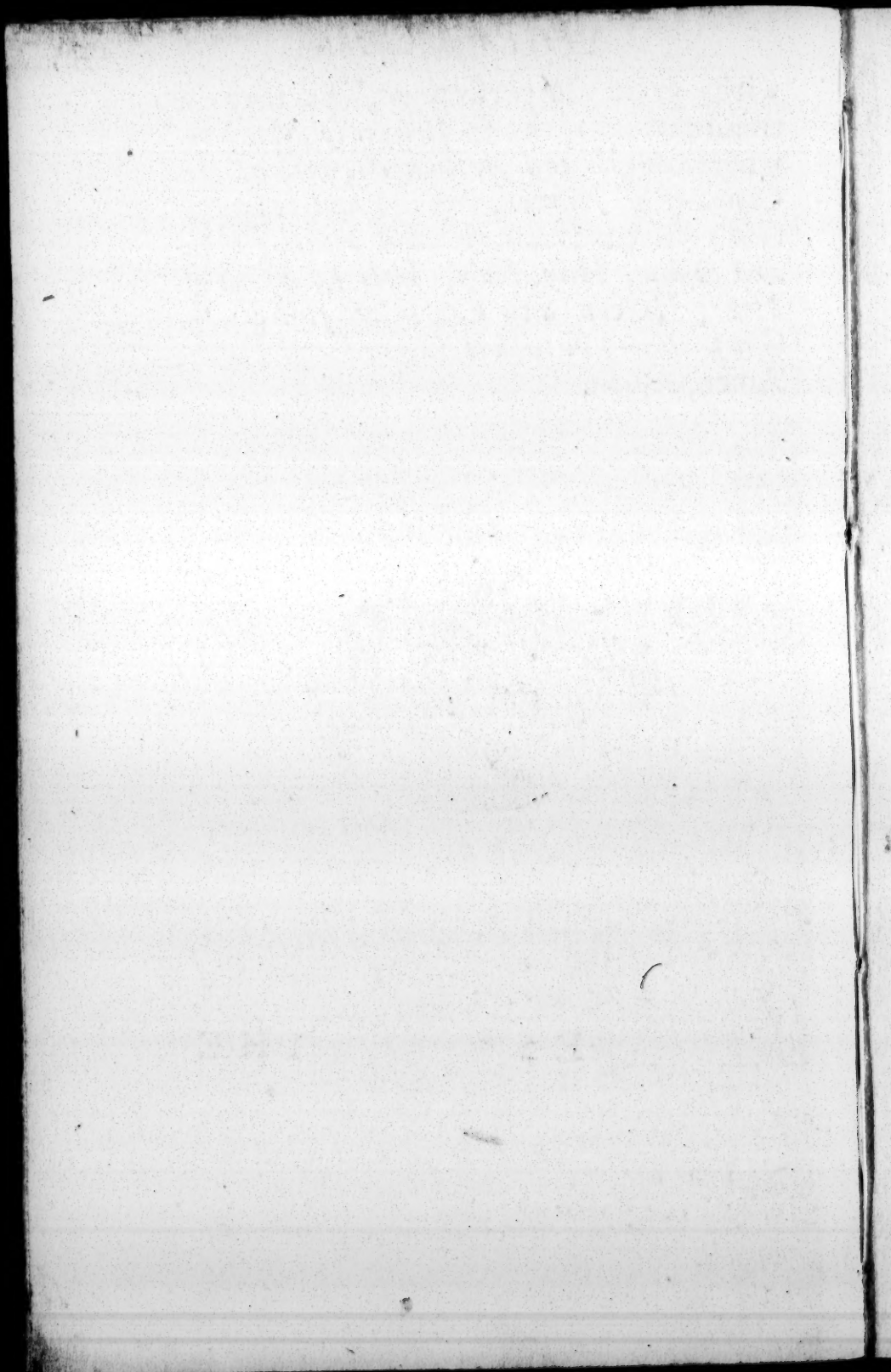
By which decent and becoming Carriage of yours in the *House of God*, the Place of his *Publick Worship and Service*, the Congregation will be mightily stirr'd up and excited to a holy Emulation of your fervent Zeal, and an Imitation of your devout and pious Examples. And now may we all so carry our selves both in our own Houses, and in the *House of God*, as to deserve Imitation; that at last, from this *House and Temple made with Hands*, and where we chant our Maker's Praises with

with great Imperfections, we may be translated to those Heavenly Mansions where Angels and Archangels, with all the Company of Heaven, do laud and magnifie God's glorious Name, evermore praising him, and saying, Holy, Holy, Holy Lord God of Hosts, Heaven and Earth are full of thy ² Cor. 1. Glory. Glory be to thee, O Lord most High. ^{20.} Amen, Amen. ^{Rev. 5. 13.}



E 2

THE



T H E
Parish-Clerk's
G U I D E.

Proper Psalms *suit'd to various
Subjects and Occasions, and put
Alphabetically, for the Use of
the Parish-Clerks : viz.*

Afflicted State of the Godly, *Psal* 88,
142, 143. *Vide* Churches great
Distress.

Angels, *Psal.* 34. v. 7, 35. v. 5, 68. v. 17,
78. v. 25, 91. v. 11, 12, 103. v. 20, 21,
104. v. 4. 148, *First Part.*

Affizes, *Psal.* 1, 82, and 94.

Atheists, *Psal.* 14, and 53.

Blazing Stars or Comets, *Psal.* 65. v. 8.
and 105. v. 26.

Blessed Man describ'd, *Pf.* 1, 15, 24, v. 3, &c.
32,

32, 92, *four last v.* 112, 119, and 128.
 Brief for Building a Church, *Psal.* 102.
Second Part.

Charity in general, *Psal.* 37 *Third Part*,
 41, and 133.

Christning Psalms, *Psal* 8 *Two first Staves*,
 115. v. 12, &c. 139. *Second Part*, *Two*
first Staves.

Churches great Beauty, *Psal.* 45 *Second*
Part, 48, and 87.

Churches great Distress, *Psal.* 44, 79, 80,
 94 129, 130, 142 and 143.

Communion : *vide* Sacrament.

Confirmation, *Psal.* 8, and 78 *first Part.*

Consecration of a Bishop, &c. *Psal.* 45
the two last Verses, and 133.

Consecration of Priests and Deacons, *the*
Veni Creator, and *Psal.* 132, v. 9. and
 134.

Conspiracies, *Psal.* 5, 10, 17, *Second Part*,
 31 *second Part*, 52, 54, 55, 57, 59, 62,
 64, 83, 109, 140, and 141.

Coronation of a King, *Psal.* 8, 20, 21;
 61 *two last Staves*, 89 *two first Staves*,
 and 132.

Coronation of a Queen, *Psal.* 45 *Second*
Part.

Dark Cloudy Weather, *Psal.* 18, *from v.* 9,
to 13. 97, *two first v.* and 139, v. 9, 10.

Day of Judgment, *Psal.* 50 *First Part.*

Deareh,

Dearth and Scarcity, *Psal.* 23, 34, 37,
and 72 *Second Part.*

Dedication of a Church, *Psal.* 24, v. 7, &c.
84, 100, 132, 134, and 135 *three last Ver.*

Deliverance from Death and Dangers,
Psal. 30, 31, 33, 40, 62, 91, 121,
124, 125, 129, 142, and 143.

Dependence on God, *Psal.* 71 *First Part,*
and 147 *First Part.*

Destruction of the Temple, *Psal.* 74, and
79.

Earthquake, *Psal.* 18, v. 7, &c. 46 *two*
two first Staves, and 68, v. 8.

Enemies Pride and Malice, *Psal.* 35, 52,
55, 56, 58, 59, 64, 94, and 118 *First*
Part.

Excellency of God's Word, *Psal.* 12, *three*
last Ver. 19, v. 7, &c. and 119 *throughout.*

Fast-days in general, *Psal.* 44, 60 *two first*
Staves, 77, 80, 85, 90 *five last Verses,*
102, 106, 119 *Tenth Part,* and 123.

Friendless, *Psal.* 27. v. 12, *to the End.*

Funerals, *Psal.* 39, 49, 89, v. 48. &c. 90,
102 *First Part,* *two last Staves,* and
103 *Second Part* v. 14, *to 19.*

God affected with the Churches Misery,
Psal. 106, and 107.

God prais'd in his Works, *Psal.* 18, 19,
78, 95, 96, 98, 99, 107 *third Part,* 136,
and 148. God's

God's Omnipotence, *Psal.* 18, v. 30. 29, and 33.

God's Omniscience, *Psal.* 7, 33, 94, and 139.

God's Protection, *Psal.* 9. v. 9. *Ec.* 75, v. 5.
125 *second Meter*, and 132 *three last Ver.*

Hail, Frost, and Snow, *Psal.* 78 *Fifth Part*,
147 *Second Part*, and 148 *4th Stave*.

Heat and Drought, *Psal.* 74 *second Part*, and 107 *fourth Part*.

Help implor'd in great Streights, *Psal.*
27, 30.

Humility, *Psal.* 25. v. 8. 34 *first Part*,
51 *second Meter*, 69, and 131.

Idolatry, and its Punishment, *Psal.* 81.
Verses 9, 10, 11. 96. *Verse* 5. 97. *Verse*
7. 106 *throughout*, 115. *Verse* 4, *Ec.*
135 *from Verse* 15, *to* 18.

Innocency, *Psal.* 7 *first Part*, 11, 17 *first Part*, 18. v. 19. 26, 31 *third Part*, 94,
119. v. 86, 121.

Joy in going to God's House and Altar,
Psal. 26. v. 6, *Ec.* 27. v. 5, *Ec.* 36. v.
8, *Ec.* 42 *first Part*, 43, 65 *two first Staves*, 66. v. 13, *Ec.* 84, 87, 122,
and 132 *first Part*.

Lightning and Thunder, *Psal.* 18. v. 13,
29, 68. v. 8, 77. v. 17, *Ec.* 97, v. 3,
111. v. 4, and 135. v. 7.

Man's Sovereignty over the Creatures,
Psal 8.

Marriage, *Psal*. 127, and 128.

Morning Prayer: *Vide* Short Portions of
the *Psalms* to be Sung betwixt the
First and Second Lessons.

Oppressors and Slanderers; *Psal*. 9, 10,
12, 13, 17 *Second Part*, 27 *First Part*,
44 *Second Part*, 69, 94, 120 and 140.

Partial Judges; *Psal*. 9, 58, and 82.

Pardon upon Confession, *Psal*. 25 *Second*
Part, 32, 38, 39, v. 9. and 40 *Second*
Part.

Penitential *Psalms*, viz. 6, 32, 38, 51,
102, 130 and 143.

Plague or Sicknes, *Psal* 39; 91, 119, v.
75. and 146, v. 6, &c.

Plenty, *Psal*. 65, 67, 72, 104, 11 and 12
Staves, 132, v. 12: 144 *two last Staves*,
and 145, v. 11:

Pleasant *Psalms* for Festivals in general,
viz. *Psal*. 9, *two first Verses*, 18, 21, 33,
two first Staves, 34, 47, 48, 66, 68, 81,
84, 92, 95, 96, 98, 100, 103, 104, 105,
106, 107, 108, 113, 117, 118, 135,
136, 138, 145, 147, 148, 149 and 150.

Psalms of Prayer against Enemies in ge-
neral, that raise Tumults and Uproars
in the Church and State: viz. *Psal*. 2,

27, 28, 33, 35, 37, 44, 46, 54, 55, 59,
60, 61, 62, 64, 68, 69, 71, 73, 74, 77,
79, 83, 94 and 140.

Praise acceptable, *Psal.* 50 *second Part*, and
92 *two first Staves*.

Praises to God on several Occasions, *Psal.*
28 v. 6, 33, 34 57 v. 9. 66, 72 *three*
last Verses, 81 *First Part*, 89, 103, 104,
105 *first part*, 106 *Two first Staves*, 107,
108 *three first Staves*, 113, 116, 118
third part, 135, 136, 138, 145, 146,
148, 149, and 150.

Prayer for Aid, *Psal.* 71, 74, and 86. *Vide*
Help implor'd.

Preservation, *Psal.* 9, 17, 18, 61, 103,
144 and 145.

Princes's Birth-day, *Psal.* 21, 72, 92, 132
from v. 9 to 12.

Promises made good, *Psal.* 15, 20, 89,
93, 105, and 130.

Prosperous Estate of wicked Men, *Psal.* 73.

Rain, *Psal.* 65 *three last Staves*, 68. v. 8, &c.
77, v. 16. 114 and 147, v. 6.

Rebellion, *Psal.* 5, 46, 59 and 68, v. 6.
Vide Conspiracies.

Recovery from Sickness, *Psal.* 30, 118
second part. 119, v. 25. 88, 107, and
174, &c.

Redemption, *Pf.* 19, v. 14. 31, v. 5. 103,
v. 4. 107, v. 2. 111, v. 6. and 130, v. 7.

Reproof, *Psal.* 6, 141, v. 5, &c.

Sacra-

Sacrament, *Psal.* 23, 26, v. 6. 27, 43, 61, 103 *first part*, 105 *first part*, 116 *second part*, 117, 145, v. 11. 147, and the *Thanksgiving after the Lord's Supper*.

Sermon before the Parliament, or Judges, *Psal.* 2, 33 *Two first Staves*, 148 *three last Staves*. *Vide Assizes*.

Sermon before Malefactors, *Psal.* 25 *the second part*, *Vide Penitentials*.

Sermon at a Visitation of the Bishop, *Psal.* 133.

Sermon before the Sons of the Clergy, *Psal.* 87 *two last Staves*, 133, and 135 *three last Verses*.

Sermon before a Corporation, *Psal.* 81 *two first Staves*, 87 *three last Verses*, and 133.

Storms and Deluge of Waters, *Psal.* 65, v. 5, &c. 68, v. 8. 83, v. 15. 93, v. 4, &c. 98 *three last Verses*, and 107, v. 29.

Sins Prevalency, *Psal.* 19, v. 12. 25, v. 11. 40, v. 16. and 65 v. 3.

Thanksgiving for hearing Prayer, *Psal.* 6 *three last Verses*, 22 *third Part*, 30, 34 *two first Staves*, 41, 65, 66 *second part*, 116, 118 *two first Staves*.

Thunder: *Vide Lightning*.

Victory, *Psal.* 9, 82, 92, 98, 108 *four last Verses*. 118, v. 8, &c. 145 *first part*.

Wait on God for Temporals and Spiritu-
als *Psal.* 23, 34, 36, 37, and 40.

Watchfulness over the Tongue, *Psal.* 39,
44 *second part*, and 141.

Windy and Tempestuous Weather, *Psal.*
107 *third part*, 135. v. 7. *Vide Storms.*

Whirlwinds, *Psal.* 11. v. 6.

*Psalms suited for the Feasts and
Fasts of the Church, &c. viz.*

CHristmas-Day, *Psal.* 19, v. 1 to 6. 45,
v. 1 to 10, and add v. 18. 85, v. 9.
to the end, 89. v. 25 to 30, and add v.
53. 100, 118, v. 21, to the end. 132, v. 7
to 11, Song of Zacharius 2 *first Staves*,
and Song of Simeon

Ash-Wednesday, *Psal.* 6, throughout, 32,
38, 40. v. 15, &c. 102 *first part*, 130
to v. 4, and 143, v. 3 to 7.

Note, That the Penitential Psalms are
proper throughout all the Time of Lent.

Good-Friday, *Psal.* 22. v. 7, 8, and v. 17 to
19. 35, 40, v. 8 to 12. 54 throughout, 69,
v. 11 to 14, and also v. 23. 88, v. 3 to
10, and also v. 19, and the Apostles
Creed the third and fourth Staves.

Palm-Sunday, *Psal.* 8.

Easter-Day, *Psal.* 2, v. 6 to the end. 16,
v. 7 to the end, 56. v. 10 to the end. 57;

v. 9 to the end, 118 third part, and the Apostles Creed fifth and sixth Staves.

Ascension-Day, Ps. 8, 15 throughout, 21, v. 1 to 6, and also v. 13. 24, v. 3, &c. 47 and 48 throughout, 68 v. 3, 4, 18, 19. 108 first five Verses.

Whit-Sunday, Psal. 47 to v. 6. 48 throughout, 51, v. 10 to 13. 68, v. 3, 4, 18, 19. 104 four first Staves. 135 from v. 1 to 7. 143 v. 8 to the end, and the Veni Creator.

Trinity - Sunday, Athanasius's Creed, and the last Stave of Veni Creator with Gloria Patri.

All-Saints Day, Psal. 145 first part, 148 last Stave, and 149 throughout.

S. Michael and all Angels: Vide Angels.

Fifth of November, Psal. 124, 125, and 129.

King Charles the Martyr, Jan. 30 Anno 1648. Psal. 5 from v. 3 to 9. 59 to v. 5. 94 first part, and also v. 19 to the end, and 140 throughout.

Restauration of King Charles the Second, May 29. 1660. Psal. 18, v. 15 to 20, v. 34 to 39. also v. 45 to the end, 21 throughout. 61, v. 5 to the end, and 144, v. 9 to the end.

Cessation of Arms, or Thanksgiving for Peace, Psal. 46, v. 7 to the end.

Fire of London, September 2. 1666. Psal. 50. v. 1, &c. 97, v. 3. 105, v. 30 &c. and 106 second part. Short

Short Portions of the Psalms for Sundays, &c. which may be Sung between the first and second Service, viz.

PSal. 2. v. 11, 12, 13. *See that ye serve, &c.*
 Psal. 5. v. 1, 2, 6. *Incline thy ears, &c.*
 Psal. 17. v. 5, 6, 7, 8. *Then in thy paths, &c.*
 Psal. 18. v. 29, 30. *Unspotted are, &c.*
 Psal. 19. v. 12. *to the end. But Lord, what, &c.*
 Psal. 24. v. 3, 4, 5. *Who is the man, &c.*
 Psal. 26. v. 6, 7, 8. *My hands I wash, &c.*
 Psal. 27. v. 4, 5, 6. *One thing of God, &c.*
 Psal. 28. v. 6, 7, &c. *To render thanks, &c.*
 Psal. 30. v. 4, 5. *Sing Praise ye Saints, &c.*
 Psal. 33. v. 3, 4, 5. *Sing to the Lord, &c.*
 Psal. 35. v. 9, &c. *But let my soul, &c.*
 Psal. 36. v. 7, 8, 9. *Thy mercy is above, &c.*
 Psal. 37. v. 4, 5, 6, &c. *In God set all, &c.*
 Ibid. v. 37, &c. *Mark and behold, &c.*
 Psal. 41. v. 11, 12, 13. *By this I know, &c.*
 Psal. 55. v. 17, 18. *But I unto my God, &c.*
 Psal. 57. v. 10, 11, 12. *Awake my joy, &c.*
 Psal. 61. v. 3, 4, 5. *Upon the Rock, &c.*
 Psal. 62. v. 7, 8. *My Glory and, &c.*
 Psal. 63. 1, 2, 3. *O God my God, &c.*
 Ibid. v. 6, 7. *My soul is as, &c.*
 Psal. 65. v. 1, 2, 4. *Thy Praise alone, &c.*
 Psal. 66. v. 7, 8. *Ye People give, &c.*
 Ibid. v. 13, 14. *Unto thy House resort, &c.*
 Ibid. v. 17, 18. *Full oft I call to mind, &c.*
 Psal. 71. v. 5, 6, 7. *Thou art my Stay, &c.*
 Psal.

Psal. 72. v. 12, 13, 14. *For he the needy, &c.*
 Psal. 73. v. 23, 24, &c. *What thing is there, &c.*
 Psal. 74. v. 17, 18. *Both day and night, &c.*
 Psal. 84. v. 5, 6, &c. *O they be blessed, &c.*
 Ibid. v. 9. 10. *O Lord of Hosts, &c.*
 Ibid. v. 13, 14. *For God the Lord, &c.*
 Psal. 86. v. 5, 6, 7. *For thou art good, &c.*
 Ibid. v. 11, 12. *O teach me, &c.*
 Psal. 92. v. 12, 13. *the righteous flourish, &c.*
 Psal. 97. v. 11, 12, 13. *All ye that love, &c.*
 Psal. 105. v. 1, 2, 3. *Give praises, &c.*
 Psal. 106. v. 1, 2, 3. *Praise ye the Lord, &c.*
 Psal. 107. v. 1, 2. 15. *Give thanks, &c.*
 Psal. 108. v. 1, 2, &c. *O God, my heart, &c.*
 Psal. 117. *O all ye nations, &c.*
 Psal. 118. v. 25, 26. *Thou art my God, &c.*
 Psal. 122. v. 1, 2. *I did in heart, &c.*
 Psal. 131. *O Lord, I am not, &c.*
 Psal. 132. v. 13, 14, 15. *With my salvation, &c.*
 Psal. 134. *Behold and have, &c.*
 Psal. 138. v. 1, 2. *Thee will I praise, &c.*
 Psal. 141. v. 1, 2, 3. *O Lord, upon thee, &c.*
 Psal. 143. v. 8, 9, &c. *Let me thy loving, &c.*
 And the Lord's Prayer. *Our Father, &c.*

*Psalms containing the History of
 Israel's Dangers and Deliveran-
 ces from Egypt, &c. viz.*

Psal 68. *Conversion of Heathen Lands
 foretold.*

*

Pf.

- Psf.* 74. Temples broken down and spoil'd.
Psal. 78. *Israel* in the Wilderness.
Psal. 97. *Jerusalem* destroy'd.
Psal. 80. Church in great Distress.
Psal. 81. Exhortation to Obedience, in remembrance of what God hath done for his People.
Psal. 83. Nations conspire against them.
Psal. 89. Comfort promis'd under *David* their King.
Psal. 105. *Israel* journeying in the Wilderness.
Psal. 106. *Israel's* ill Carriage in *Canaan*.
Psal. 107. God's Mercies enumerated passing the Red-Sea, and the Punishment of *Israel's* Enemies.
Psal. 114. *Jordan* dividing it self for their Passage.
Psal. 124. Heathen Nations oppose their Entrance.
Psal. 126. Their Deliverance almost incredible.
Psal. 135. Praise to God for their Deliverance.
Psal. 136. A particular Enumeration of God's Mercies to his People in *Egypt*, and other Heathen Lands, by destroying their Kings and People, and *Israel's* possessing their Lands.
Psal. 137. God's People in Captivity in *Babylon*.

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Note also, That all *Psalms* of Eight Syllables in the First and Third Lines, and of Six Syllables in the Second and Last Lines, will go in these known *Tunes* following, viz. *Cambridge, Canterbury, Ely, Hartfordshire, London, Litchfield, Low Dutch, Oxford, Westminster, Windsor, Winchester, Worcester, York, &c.* Begin with a chearful high Pitch.

Note, That *Psal.* 25, 45, 50 *second Meter*, 67, 70, and 134, go all in *Southwell Tune*. Begin as before, with a chearful high Pitch.

S. Davids, Exeter, Hereford, London New, Martyrs, Hackney, and Norwich, you must begin indifferent low, being Eight Notes in Compass.

Psal. 1, 81, 113, 119, and 148, begin low with the first Note; for some of those *Tunes* rise Eight or Nine Notes from the First.

Psal. 51, 68, and 100, begins indifferent high, because those *Tunes* fall Four Notes from the First.

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Note, That a Tune of Four Lines only is call'd a Stanza ; if of Eight Lines, 'tis call'd a double Stanza ; and each Line is call'd a Strain.

Closes proper to conclude Psalms upon various Subjects, and may be us'd instead of Gloria Patri's : Collected out of the Psalms.

Psal. 3. **S**alvation only doth belong
v. 7. to thee, O Lord above :
 Who on thy People dost bestow
 thy Blessing and thy Love.

Psal. 7. I will give Thanks to God therefore,
v. 17. that judgeth righteously,
 And with my Song will praise the Name
 of him that is most High.

Psal. 18. For who is God, except the Lord ?
v. 30. for other there is none:
 Or else, who is Omnipotent,
 saving our God alone ?

Ib v. 45 But blessed be the living Lord,
 most worthy of all praise.
 Who is my Rock and saving Health :
 praised be he always.

Psal. 21. Be thou exalted, Lord, in thy
v. 13. own Strength which is our Tow'r :

So

So shall we sing right solemnly,
praising thy Might and Pow'r.

Then shall I to my Brethren all
thy Majesty record,
And in thy Church shall praise the Name
of thee the living Lord.

Psal. 22.

v. 22.

Therefore within his House will I
give Sacrifice of Praise,
With Psalms and Songs I will apply
to laud the Lord always.

Psal. 27.

v. 8.

Thy People and thy Heritage,
Lord, bless, guide and preserve;
Increase them, Lord, and rule their Hearts
that they may never swerve.

Psal. 28.

v. 9.

The Lord will give his People Strength
whereby they shall increase:
And he will bless his chosen Flock
with everlasting Peace.

Psal. 29.

v. 10.

Ye Saints, love ye the Lord, alway,
the faithful he doth guide,
And to the Proud he doth repay
according to their Pride.

Psal. 31.

v. 23.

Be merry therefore in the Lord,
ye Just, lift up your Voice;
And ye of pure and perfect Heart,
with chearfulness rejoice.

Psal. 32.

v. 11.

Therefore let thy Goodness, O Lord,
still present with us be,
As we always with one Accord
do only trust in thee.

Psal. 33.

v. 20.

Psal. 36. But, Lord, thy Goodness doth ascend
 v. 5. above the Heav'ns most high :
 So doth thy Truth it self extend.
 unto the cloudy Sky.

Psal. 41 The Lord the God of *Israel*
 v. 13. be praised evermore :
 Ev'n so be it, Lord, will I say,
 praise ye the Lord therefore.

Psal. 46 The Lord of Hosts doth us defend,
 v. 11. he is our Strength and Tow'r :
 On *Jacob's* God we do depend,
 and on his mighty Pow'r.

Psal. 47 For high the Lord and dreadful is,
 v. 2. his Wonders manifold :
 A mighty King he is likewise,
 in all the Earth extoll'd.

Psal. 48. For this most mighty God, our God
 v. 13. for evermore is he ;
 And unto Death we are resolv'd
 our Guide he still shall be.

Psal. 68. But righteous Men before the Lord,
 v. 3. shall heartily rejoice,
 They shall be glad and merry all,
 and chearful in their Voice.

Ib. v. 20. Now praised be the Lord, for that
 he pours on us such Grace :
 From Day to Day he is the God
 both of our Health and Peace.

Therefore,

Therefore, ye Kingdoms of the Earth, *Psal. 68.*
give Praise unto the Lord, *v. 34.*
Sing Psalms to God with one Consent ;
thereto let all accord.

Therefore the Strength of *Israel* *Ib. v. 36.*
ascribe to God on high,
Whose Might and Pow'r doth far extend
above the cloudy Sky.

O God, thy Holiness and Pow'r *Ib. v. 37*
is dread for evermore :
The God of *Isr'el* gives us Strength,
therefore his Name adore.

Wherefore the Sky and Earth below, *Psal. 69*
the Sea, with Flood and Stream, *v. 36.*
His Praise they shall declare and shew,
with all that live in them.

Therefore thy Faithfulness to praise, *Psal 71.*
I will with Viol sing ; *v. 23.*
My Harp shall sound thy laud always,
O *Isr'el's* Holy King.

Praise ye the Lord of Hosts, and sing *Psal. 72*
to *Isr'el's* God each one ; *v. 19.*
For he doth ev'ry wondrous thing,
yea, he himself alone.

And blessed be his holy Name *Ib. v. 20;*
all times eternally,
Let all the Earth still praise the same.
Amen, Amen, say I.

O Lord

Pfal. 80. O Lord of Hosts, thro' thy good Grace
v. 19. convert us unto thee ;

Behold us with a pleasant Face,
and then still safe are we.

Pfal. 84 For God the Lord, Light and Defence,
v. 13. Will Grace and Worship give,
And no good thing will he with-hold,
from them that purely live.

Pfal. 89. Lord God of Hosts in all the World
v. 8. what one is like to thee ?
On ev'ry side, most mighty Lord,
thy Truth is seen to be.

Ib. v. 53. All praise be given unto thee,
O God the Lord most high :
From this time forth for evermore,
Amen, Amen, say I.

Pfal. 91. For why ? unto his Angels all
v. 11. with Charge commanded he,
That still in all thy Ways they shall
preserve and prosper thee.

Pfal. 95. For why ? he is the Lord our God,
v. 7. for us he doth provide ;
We are his Flock, he doth us feed
his Sheep, and he our Guide.

Pfal. 98. For he shall come to judge and try
v. 9. the World, and ev'ry Wight,
And rule the People mightily,
with Justice and with Right.

Pfal. 99. O praise our God and Lord therefore,
v. 9. upon his holy Hill ;

For

For why ? our God whom we adore,
is the most holy still.

The Lord, the God of *Israel*
be blessed evermore :

Psf 106.
v. 48.

Let all the People say, Amen :
praise ye the Lord therefore.

Give us, O Lord, thy saving Aid,
when Troubles do assail :

Psf 108.
v. 12.

For all the Help of Man is vain,
and can no whit avail.

Through God we shall do valiant Acts, *Ib.* v. 13.
and worthy of Renown :

He shall subdue our Enemies,
yea he shall tread them down.

But we will praise the Lord our God
henceforth for evermore :

Psf 115.
v. 14.

He only worthy is of Praise ;
praise ye the Lord therefore.

From lying and deceitful Lips
let thy Grace me defend ;

Psf 119.
v. 29.

And that I may learn thee to love,
thy holy Law me fend.

From vain Desires and wordly Lusts
turn back my Eyes and Sight ;
And with thy Spirit strengthen me,
to walk thy Ways aright.

Ib. v. 37.

O happy Time may I well say,
when thou didst me correct,

Ib. v. 71:

That I thereby might learn thy Laws,
and never them reject.

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And with thy Spirit strengthen me,
to walk thy Ways aright.

O happy Time may I well say,
when thou didst me correct,

Ib. *v.* 71:

That I thereby might learn thy Laws,
and never them reject.

O *Israel*,

Pf. 131. O *Israel*, trust in the Lord,
v. 3. let him be all thy Stay,
 From this Time forth for evermore,
 From Age to Age alway.

Pf. 143. Teach me to do thy Will, for thou
v. 10. thou art my God alway :
 Let thy good Spirit to the Land
 of mercy me convey.

For Funerals:

Pfal. 49. **W**E see Wise Men as well as Fools,
v. 8. are subject to Death's Bands ;
 And being dead, Strangers possess
 their Houses, Goods, and Lands.

Pfal. 56. My Soul from Death thou dost defend,
v. 13. and keep'st my Feet upright,
 That I before thee may ascend
 with such as live in Light.

Pfal. 90. Instruct us, Lord, to know and try
v. 13. how long our Days remain,
 That so we may our Hearts apply
 true Wisdom to attain.

Pf. 116. Right dear and precious in his Sight
v. 12. he always doth esteem
 The Death of all his Holy Ones,
 whatever Men do deem,

Gloria Patri's.

TO Father, Son, and Holy Ghost, 1.
all Glory be therefore :

As in beginning was, is now,
and shall be evermore.

Glory to God the Father be, 2.
Glory to God the Son,
Glory to God the Holy Ghost,
mysterious Three in One.

All Glory to the sacred Trine, 3.
but one Almighty Lord :
And, always, still may he be
loved, obey'd, ador'd.

Glory to thee, eternal Lord, 4.
thrice blessed Three in One :
Thy Name at all Times be ador'd,
till Time itself be done.

All Glory, Honour, Pow'r, and Praise 5.
to our great God on High :
May we adore, love, and praise him
to all Eternity.

To Unity in Trinity 6.
all Glory be therefore,
As in beginning was, is now,
and shall be evermore.

All Praises to the Lord of Hosts 7.
in Hallelujahs sing :

H

Hallelujah,

Hallelujah, Hallelujah,
to the Eternal King.

8. All Glory to *Jehovah* give,
Glory to *Messiah*,
And to the Holy *Paraclete*.
* Amen, Hallelujah.
-

Gloria Patri's for *Psal.* 25, 45,
51. *Second Meter*, 67, 70,
and 134.

1. **T**O Father, Son, and Spirit, [*As before.*
2. Glory to the Father, &c.
3. All Glory to the Trine, &c.
4. Glory to thee, O Lord, &c.
5. All Glory, Pow'r, and Praise, &c.
6. Unto the Three in One, &c.
7. All Praises to the Lord, &c.
8. Glory to *Jehovah*, &c.
-

Gloria Patri's for *Psal.* 100, &c.

1. **A**LL Praise to thy Eternal Merit,
Father, Son, and Holy Spirit.
Hallelujah, Hallelujah,
Hallelujah, Hallelujah.
2. To thee, great God, to thee alone,
Three Persons in one Deity,

As former Ages still have done,
All Glory now and ever be.

To Father, Son, and Holy Ghost, 3.
whom past and present Times adore,
The One in Three, of Mighties most,
all Glory be for evermore.

All Glory, Honour, Pow'r and Praise 4.
to the most glorious Trinity,
As at first was, is, and always
shall be unto Eternity.

To Father, Son, and Holy Ghost 5.
all Praise and Glory give ye then,
As was and is in ev'ry Coast;
so may it ever be. Amen.

Gloria Patri's for Psal. 136,
and 148.

TO Father, Son, and Spirit 1.
All Glory be therefore,
As in beginning was,
Is, and for evermore.

Hallelujah,
Hallelujah,
Hallelujah,
Hallelujah,

All Glory, Pow'r, and Praise 2.
To our great God on High,

H 2

As

As first it was, is now,
And to Eternity.

Hallelujah,
With Saints let's sing
Unto our King
God Jehovah.

3. Then we that are, O Lord,
Thy Pasture-Sheep and Store,
Shall thankfully record
Thy great Name evermore,
And ever shall
Thy Praise proclaim,
And spread thy Fame,
To Ages all.

4. Glory to the Father,
Glory to God the Son,
And to the Holy Ghost,
The blessed Three in One.
His Name adore
In Heart and Song,
Both Old and Young,
For evermore.

5. In Hallelujahs sing
Unto the Trinity,
Father, Son, and Spirit,
The same in Unity.
Hallelujah,
Hallelujah,
Hallelujah,
Hallelujah.

Gloria

Gloria in Excelsis.

- A**LL Glory be to God on high, 1.
who is our Heav'nly King,
And Peace unto Men, of Good will
let us with Angels sing.
- With Angels and Archangels, all 2.
Heav'ns Company, let's praise
And magnify his glorious Name,
saying with them always.
- Holy, Holy, Holy Lord God, 3.
both the Earth, Heav'ns and Sky
Are of thy Glory full: Glory
be to our God most High.
-

A Hymn for the Sacrament.

- M**Ost glorious God, & King of Heav'n, 1.
whom Angels do adore,
Who giv'st to all both Life and Food,
to thee be praise therefore.
- O Lord, the only Son, *YESU*, 2.
that tak'st our Sins away,
Have mercy, and our Prayers hear,
we do thee humbly pray.

For

3. For thou, O *Christ*, art only Lord,
thou only art Holy,
With Holy Ghost, in Glory of
God the Father most High.
4. In Heavens Quire may we join,
with Hearts and Voice to sing
Hallelujah, Hallelujah,
for ever to our King.
5. Amen, Amen, Lord, So be it,
grant us our Hearts Desire,
And let thy Spirit inflame our Souls
with Love, that heavenly Fire.

*Omnis Spiritus laudet Dominum,
Hallelujah. Psal. 150. ult.*

Peake Mayor,

Martis, decimo quarto die Decemb. 1686.
*Annoque Regni Regis J A C O B I
 Secundi Angliæ, &c. Secundo.*

THIS Day upon hearing a Complaint made to this Court against *William Hammond*, Clerk of the Parish of *S. Martin* within *Ludgate*, for Burying a Child in the said Parish, who died in the Parish of *S. Katherine* near the Tower, without any Certificate from the Clerk thereof, contrary to several Orders of this Court: And upon the said *William Hammond's* Promise here made not to do the like again at any time hereafter, this Court doth remit his said Offence, and doth Order, that the said Rule be carefully observed for the future; that no Person be Buried in another Parish, without a Certificate first had from the Clerk of the Parish where such Person died.

Wagstaffe.

The

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thou only art Holy,
With Holy Ghost, in Glory of
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Annoque Regni Regis JACOBI
Secundi Angliæ, &c. Secundo.

THIS Day upon hearing a Complaint made to this Court against *William Hammond*, Clerk of the Parish of *S. Martin* within *Ludgate*, for Burying a Child in the said Parish, who died in the Parish of *S. Katherine* near the Tower, without any Certificate from the Clerk thereof, contrary to several Orders of this Court: And upon the said *William Hammond's* Promise here made not to do the like again at any time hereafter, this Court doth remit his said Offence, and doth Order, that the said Rule be carefully observed for the future; that no Person be Buried in another Parish, without a Certificate first had from the Clerk of the Parish where such Person died.

Wagstaffe.

The

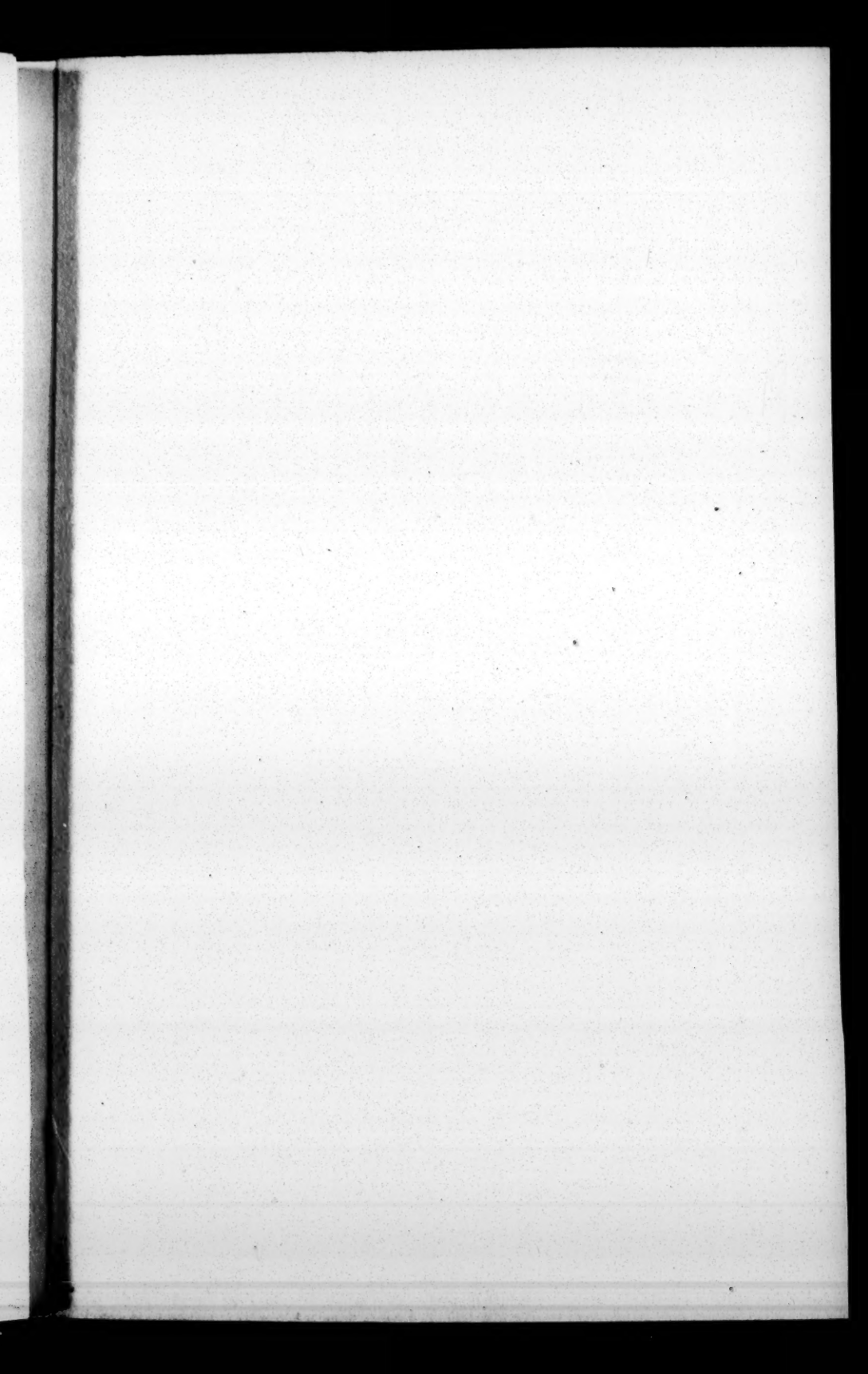
The Form of a *Certificate* to be
given by the *Clerk*, when a
Corps is removed to be Bu-
ried in another Parish.

T Hese are to Certifie, That
Died of
as our Searchers Re-
port ; you may therefore interr the Corps at
your Discretion. Witness my Hand this
day of

C L E R K.



F I N I S.



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